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ABSTRACTS OF PRESENTED PAPERS

**SIMON SHERWOOD
PROGRAM CHAIR**

AN INVESTIGATION INTO THE CORTICAL ELECTROPHYSIOLOGY OF REMOTE STARING DETECTION

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ABSTRACT

A series of three experiments examining the potential electrocortical processing of remote staring detection are presented, followed by a fourth experiment to examine a potential artifact. The first experiment provides an initial exploration of this effect, finding primarily that “remote staring detection” has no evident time-locked processing associated with it on its own, but rather acts upon other processes occurring at the same time. The second experiment provides evidence that this effect is not related specifically to face processing, but can impact on other forms of processing as well. The third experiment uncovers evidence of a potential artifact that could explain the “remote staring effect”, which is verified in the final experiment. The overall results are discussed in light of an interesting and subtle psychophysics effect that could potentially have an impact upon a wide variety of experiments that employ event-related measures of electrocortical processing.

FEELING THE FUTURE III: ADDITIONAL EXPERIMENTAL EVIDENCE FOR APPARENT RETROACTIVE INFLUENCES ON COGNITION AND AFFECT

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ABSTRACT

Three experiments are reported that take well-established psychological effects and “time-reverse” them so that the usual stimulus procedures occur *after* rather than *before* the individual responds. The psi hypothesis is that those procedures can influence the responses *retroactively*. In the first experiment, “Precognitive Approach/Avoidance,” participants were shown two matched pictures on a computer screen and asked to indicate which they preferred. The computer then randomly selected one of the two pictures to be the “target.” When the participant preferred the target-to-be, a pleasant picture was flashed subliminally on the screen 3 times; when he or she preferred the non-target, an unpleasant picture was flashed. This was repeated for 36 trials. Several analyses confirmed that participants selected targets significantly more often than non-targets, thereby successfully avoiding being exposed to the subliminal unpleasant pictures. Participants who scored above the midpoint on a measure of Novelty Seeking were particularly successful. The second experiment examined “Retroactive Priming.” In a typical affective priming experiment, participants are asked to judge as quickly as they can whether a picture is pleasant or unpleasant, and their response time is measured. Just before the picture appears, a positive or negative word (e.g., *Beautiful*, *Ugly*) is flashed briefly on the screen; this word is called the “prime.” Individuals typically respond more quickly when the valences of the prime and the picture are congruent (both are positive or both are negative) than when they are incongruent. In our retroactive version of the procedure, the prime appeared after rather than before participants made their judgments. We ran both the standard “forward” priming procedure and the retroactive priming procedure in the same session. The standard procedure produced the usual result: Participants were on average 21 milliseconds faster on congruent trials than on incongruent trials, $t(96) = 4.00$, $p = .00006$, $ES(r) = .38$. The retroactive procedure also yielded the predicted psi effect. Participants were on average 15 milliseconds faster on congruent trials than on incongruent trials, $t(96) = 2.42$, $p = .009$, $ES = .24$. In the third experiment, “Precognitive Memory,” participants were shown 48 common nouns one at a time on the screen for 3 seconds. They were then given a (surprise) recall test in which they were asked to type all the words they could recall in any order. The 48 words were drawn from 4 categories of 12 words each: Foods, Animals, Occupations, and Clothes. After the recall test, the computer randomly selected 24 of the words to serve as “practice” words. The participant was shown the list of practice words and asked to click on all the food words and then to retype them. This practice drill was repeated for the words in each of the 3 other categories. The results showed that participants recalled more of the practice words than the control words, $t(99) = 1.92$, $p = .03$, $ES = .19$. Again, participants defined as high in Novelty Seeking were significantly more successful than other participants $t_{diff}(98) = 3.25$, $p = .0009$.

CONSCIOUSNESS INDUCED RESTORATION OF TIME-SYMMETRY (CIRTS), A PSYCHOPHYSICAL THEORETICAL PERSPECTIVE

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ABSTRACT

A theoretical framework is proposed that starts from the assumption that information processing by a brain, while it is sustaining consciousness, is restoring the break in time-symmetry in physics. No specifics are given with regard to which physical formalism, either quantum or classical, is at the basis of the subsequent apparently anomalous consequences. 'Apparent' because the proposed model doesn't require a radical extension or modification of existing physics. Rather it is argued that time-symmetry that is already present in current physics should be taken seriously and a simple initial mathematical formulation is given that allows for specific quantitative predictions. The elusiveness of psi phenomena, the experimenter effect, as well as the relation to other theoretical frameworks like Decision Augmentation Theory (DAT), Observational Theory (OT) and several others are discussed. One of the major advantages of CIRTS is that it offers handles to link this theory to psychological theories that might explain individual differences. Specific testable predictions are given.

EMILIO SERVADIO: SOME PARAPSYCHOLOGICAL CONTRIBUTIONS

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ABSTRACT

Emilio Servadio was an important personality of Italian psychoanalysis and one of the most important parapsychologists of the XXth century, and a member of the Parapsychological Association. In 1994 he was given the Outstanding Career Award. Since a child, he was interested in parapsychological phenomena, as his mother had telepathic abilities. A pioneer and, until the end, a prominent member of Italian psychoanalysis, he was one of the founders in 1937 of the Società Italiana di Metapsichica. A very important step of his life was during the Second World War, when he spent seven years in India (1938-1945). In this country Servadio studied Indian philosophy and tradition in depth, practised psychoanalysis and studied the relationships between such branches and Yoga in detail. He put his attention on all topics of the paranormal, but in this contribution only six sectors of his long parapsychological experience are pointed out, in which, among other things, he was involved with personal experiences and direct investigations: a) the paranormal phenomena during analysis; b) spontaneous paranormal dreams; c) physical mediumship and the question of fraud; d) Servadio's LSD work; e) "unorthodox" healers and presumed healing energy; f) mysticism and mystical reality. In these ambits, according to our opinion, Servadio's remarks concerning the conditions favouring the expression of some phenomena investigated by parapsychology and their dynamics seem to be remarkable, in a global thought system leading to consider them highly reliable and real, though they are not subject to the rules of scientific repeatability. The "paranormal" investigated by parapsychology, that object of study that has always been a very difficult matter for the official science, to Servadio's mind shows two aspects connected and indivisible among them contemporaneously: at the same time, it is internal and external, subjective and objective, physical and metaphysical. It can be affirmed, moreover, that it is immanent and transcendent. The paranormal phenomena, in this point of view, are somehow comparable to some "arrows" indicating a very different reality from the one we know and in which we are immersed in daily life; in simple words, they represent a finger pointed towards the direction of the unknown, in particular beyond the barriers put by the empirical world. Those phenomena, in the end, allow us to reach a very wider vision of the human being, involving the metaphysical implications of the existence.

A DISTINCT PERSONALITY TRAIT? THE RELATIONSHIP BETWEEN HYPNOTIZABILITY, ABSORPTION, SELF-TRANSCENDENCE, AND MENTAL BOUNDARIES¹

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ABSTRACT

It has been proposed that one of the basic personality traits, openness to experience, may be related to psi phenomena. Yet, a different character trait, self-transcendence, seems a much better candidate. We conducted two studies to evaluate the relationship between the constructs of behavioral and experiential hypnotizability, absorption, mental boundary thinness, and self-transcendence. In study 1, hypnotizability (especially measured experientially) and absorption were related to personal mental thin boundaries, but not to ‘world’ boundaries such as opinion of others. Also, a mediation analysis showed that absorption contributes to the experience of involuntariness during response to hypnotic suggestions and that involuntariness, in turn, facilitates behavioral hypnotizability. In study 2, hypnotizability, absorption, and self-transcendence were significantly related to each other. Regression analyses suggest that absorption and self-transcendence lead to unusual experiences during hypnosis, which in turn trigger involuntariness and behavioral responding. These results indicate that a personality construct reflected in part by absorption and self-transcendence determines experiential responses to hypnotic suggestions and that such experiences facilitate behavioral hypnotic responding. Such a personality trait is consistent with earlier postulates by F. W. H. Myers and William James of a basic individual difference in people’s ability to access anomalous experiences or other states of consciousness. Direct research on the relationship between psi experiences and events and self-transcendence is a promising area for the field.

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A CONTROLLED LONG DISTANCE TEST OF A PROFESSIONAL MEDIUM²

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ABSTRACT

Suitable methods for testing alleged mediums are still debated after a century of research. In this study a professional medium was tested using a double-masked, long distance protocol with seven male sitters who rated how each statement and overall readings applied to them; they also completed a measure of paranormal belief. The experimenters rated the specificity of the statements. Statement specificity was negatively correlated with applicability, whereas paranormal belief was positively related to overall applicability ratings, but not to sitters' ratings of their target reading. No sitter rated his target reading as the most applicable and the statistical analysis based on the Pratt and Birge (1948) technique did not support the hypothesis of genuine mediumistic ability. Possible reasons for these results are discussed as are methodological issues in the quantitative assessment of mediumship.

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BENIGN SCHIZOTYPY: INVESTIGATING DIFFERENCES BETWEEN CLUSTERS OF SCHIZOTYPE ON PARANORMAL BELIEF, CREATIVITY, INTELLIGENCE AND MENTAL HEALTH

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ABSTRACT

Belief in ostensibly paranormal phenomena has often been associated with poor critical thinking, suggestibility and psychopathology in the research literature. Other work has found that belief in the paranormal is multidimensional, with some aspects relating to mental health and others relating to psychopathology. Paranormal belief has been found to be highly correlated with the personality construct schizotypy (in particular that of 'positive schizotypy', indicative of unusual experiences, such as pseudo-hallucinations). Schizotypy is a personality continuum which may underpin both believing in and experiencing paranormal phenomena, and artistic creativity. However, cluster analyses have indicated that there are two types of high scorers on positive schizotypy – one relating to mental health (variously termed 'healthy', 'happy' or 'benign' schizotypy), and the other more to ill health ('high' schizotypy). The current study sought to replicate and extend previous work supporting the construct of the 'happy schizotype' and, by extrapolation, the 'happy believer in the paranormal'. 183 participants completed a battery of questionnaires including the short OLIFE (to measure schizotypy), the Sense of Coherence Scale (to measure mental health), four measures of creativity (Creative Activities, Creative Personality, Emotional Creativity and Creative Cognition), and the Vocabulary and Blocks Tests of the Wechsler Intelligence Scales. A cluster analysis of z-score transformed scores on the OLIFE measure of schizotypy was undertaken and a MANOVA run to compare scoring on each of the dependent variables. Findings partially support the notion of a happy schizotype, who is characterized by mental well-being, belief in the paranormal and who scores on highly on a range of creativity measures. No significant differences were found between the clusters in intelligence. Findings are discussed in terms of the prior literature.

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A CATCH-22: PSI AND EXPLANATION

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ABSTRACT

Despite progress in parapsychology, the evidence for psi is under utilised in the development of mind models in mainstream consciousness studies and philosophy of mind. This paper presents two arguments, based on the explanatory history of psi, which can be used to two-fold effect: first they provide the psi researcher with an understanding of the explanatory history of psi in relation to pertinent issues in philosophy of science which can be employed to defend the investigation of psi and elucidate those who are not familiar with the evidence for psi; and secondly, they are used to provide the non-psi aware researcher with a reassurance that psi is not necessarily a challenge to the currently dominant materialist-reductionist program. The first argument is based on an assessment of the publication of prominent psi literature in relation to the dominance of the covering law theory in philosophy of science. The second argues that the limits of science were formed when a substantially different explanatory scheme was assumed. Together they provide an understanding of the relevant explanatory issues regarding the study and use of psi in contemporary theory development in mind studies.

PSI MAY LOOK LIKE LUCK: PERCEIVED LUCKINESS AND BELIEFS ABOUT LUCK IN RELATION TO PRECOGNITION

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ABSTRACT

Smith (1998) has shown that different people use the term “luck” to mean different things, some of which might be used euphemistically to account for psi experiences. However, previous luck-psi experiments have only measured perceived personal luckiness (PPL) without investigating what participants actually mean by the term luck when they say that they are lucky, so luck beliefs were also investigated in relation to psi in this study using the Questionnaire of Beliefs about Luck (QBL). The literature on psi and luck indicates that luck might best be understood by Stanford’s model of ‘psi-mediated instrumental response’ (PMIR). A non-intentional, PMIR-type, precognition experiment with static fractal images as decoys and targets was run with 100 participants and utilised erotic images as a psi incentive, and a boring vigilance task as a psi disincentive. The degree of incentive/disincentive changed incrementally in proportion to psi task performance. Each participant performed ten forced-choice trials giving a mean psi score for each participant of 2.85 (MCE = 2.5) resulting in a precognition effect overall ($t[99] = 2.508$, $p = .007$ one-tailed, $r = .244$). Furthermore, PPL and the belief that luck was controllable (Luck subscale of the QBL) were found to correlate significantly with precognition performance ($r = .263$, $p = .008$ two-tailed, for both, $\alpha = .01$), however, only the Luck subscale was found to be a significant predictor variable of psi score (adjusted $R^2 = .06$, $t[99] = 2.7$, $p = .008$), indicating that beliefs about luck are more salient to psi performance than PPL alone. Non-intentional psi scores also correlated with belief in psi ($r_s[98] = .236$, $p = .009$, one-tailed) and belief in the paranormal ($r_s[98] = .194$, $p = .026$, one-tailed), offering tentative support for the notion that psi ability drives belief initially. Precognition performance was also found to be significantly higher amongst the erotically reactive than the erotically unreactive ($t[99] = 1.65$, $p = .05$, one-tailed) offering indirect support for the experiment’s validity and the need-serving aspect of PMIR. A number of other exploratory hypotheses are discussed. The findings support the suggested relationship between luck and psi but further investigations should consider beliefs about luck not just perceived luckiness.

TESTING FOR FORCED-CHOICE PRECOGNITION USING A HIDDEN TASK: TWO REPLICATIONS

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ABSTRACT

This paper describes two studies that were intended to replicate and extend the findings of Luke, Delanoy and Sherwood (2008), who were able to demonstrate a precognition effect using a covert task with contingent reward or punishment. Performance in their study was related to measures of belief in luck that could be considered to be related to experience of PMIR ‘in the field’.

In Study 1, 25 participants completed the short-form Questionnaire of Beliefs about Luck (QBL: Luke, Delanoy & Sherwood, 2003) and a 10-trial preliminary preferences task that required them to select which of four fractal images they found most pleasant. In fact this was a precognition task and based on performance participants in the contingent condition subsequently either completed a pleasant task, involving rating cartoons for humorousness, or an unpleasant task, monitoring sequences of digits. Participants in the no-contingent condition completed neither. Overall, participants selected significantly more target images than mean chance expectation ($t[24] = 2.60, p = .02$), but there was no difference between the contingent and no-contingent conditions ($t[23] = .73, p = .47$). Performance was positively correlated with the Chance and Providence subscales of the QBL ($r = .48, p = .02$, and $r = .39, p = .05$ respectively)

In Study 2, we added measures of openness to experience and creativity that we hypothesized to be related to PMIR performance as correlates of latent inhibition (LI) and lability respectively. 32 participants completed Goldberg’s (1999) measure of Openness to Experience, Holt’s (2002) Creative Cognition Inventory and Luke, et al.’s (2003) long-form QBL. All then completed the contingent version of the covert precognition task used in Study 1. Overall, participants again selected significantly more target images than mean chance expectation ($t[31] = 2.01, p = .03$). We did not replicate the correlations between performance and the Chance and Providence subscales of the QBL, nor with creativity measures, but there was a significant positive correlation with openness to experience, as predicted ($r = .46, p = .01$). Suggestions are given for further research utilizing this task, particularly in testing the assumption that the psi element need be covert.

ALLAN KARDEC AND THE DEVELOPMENT OF A RESEARCH PROGRAM IN PSYCHIC EXPERIENCES

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ABSTRACT

Allan Kardec was one of the first scholars to propose a scientific investigation of psychic phenomena but details of his life and his research work are not well known and have been misrepresented. This paper is a descriptive essay briefly presenting Kardec's biography, the first steps in his seminal research, and several epistemological/methodological guidelines he proposed to develop a comprehensive scientific research program to deal with psychic phenomena. Kardec raised and tested several hypotheses to explain mediumistic phenomena: fraud, hallucination, a new physical force, somnambulism (including unconscious cerebration and clairvoyance), thought reflection (including telepathy and super-psi), discarnate spirits and several other theories. He accepted that fraud, hallucination, unconscious cerebration and thought reflection could explain many phenomena regarded as mediumistic. However, when mediumistic phenomena were studied as a whole, the best explanation would be the spiritist hypothesis, a spiritual origin for the phenomena. He named this hypothesis "Spiritism". Some guidelines he proposed to advance scientific research in psychical phenomena were: to use methods appropriate to the subject of investigation, to avoid both sterile skepticism and credulity, to be open to the novel, and to heed the need for a comprehensive and diversified empirical basis. He stressed the importance of theory for a scientific research program, and that facts are not enough to create certainty. Parapsychology/psychical research has much to gain in better knowing Kardec's and other pioneer's works, not just for a better understanding of the field's history, but also for potential scientific/philosophical tools that may be useful to move the field forward. Deeper studies on aspects of Kardec's work and life are warranted.

ESP IN A COMPUTER GUESSING TASK: DECISION AUGMENTATION AND ANOMALOUS ANTICIPATION

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ABSTRACT

The purpose of this experiment was to test several psi and nonpsi hypotheses in an RNG computer guessing task. Only the psi results are reported here. Participants (Ps) were 64 normal volunteers, 32 self-described strong believers in the paranormal and 32 self-described strong skeptics. Ps guessed sequences of the numbers 1–4 by calling each guess out loud and simultaneously clicking the mouse to register the response. The responses were also tape-recorded for later cross-checking. In the 1st 2 runs, the target sequence (80 scored trials per run) reflected either pure repetition avoidance or pure counting, e.g., 2,3,4,1,2,3,4,1,2.... After Run 2, Ps completed several psychological tests while the experimenter calculated their response bias in the preceding 2 runs, considering the frequency of both individual targets and pairs (or shifts). The 100 scored targets for Run 3 were random, except that every time P clicked the mouse when a computer address registered a 1 ("1-state"), which occurred randomly 20% of the time, they would receive a target for the next trial that matched their response bias calculated from the preceding 2 runs, increasing the chances of a hit. In Run 4, with 90 scored trials, half of the Ps received subliminal target feedback and half supraliminal feedback. Within each subgroup, half of the Ps received as targets, after the 1st 10 trials, their own previous responses with a lag of 10 (pro-bias targets). The other Ps received a target sequence diametrically opposite to the response bias calculated from their 1st 2 runs (counter-bias targets). As predicted from May's decision augmentation theory, in Run 3 believers clicked the mouse more frequently than chance when the computer was in the 1-state, and significantly more often than skeptics. The second ESP hypothesis concerned the anomalous anticipation effect found in 2 previous ISL experiments. Based on these results, it was predicted that skeptics would correctly anticipate the nature of the bias (pro or counter) in Run 4 by manifesting the corresponding bias in Run 3, and that believers would anticipate incorrectly. After the target bias for Run 4 had been determined as for Runs 1 and 2, the conformity to this bias in Run 3 was calculated by counting the proportion of responses corresponding to the Run 4 bias minus the proportion of diametrically opposite responses. The hypothesis was confirmed, but only if the Run 4 targets were subliminal. Both random and total hits in Run 3 were positively and significantly correlated with scores on the AT-20 test of tolerance for ambiguity. Believers predicted a significantly higher proportion of hits on Run 3 than did skeptics, although the variance of their predictions was also significantly higher. At the end of the session, Ps underestimated the number of trials in Run 3 by about one-third.

AURA VISION AS A HALLUCINATORY EXPERIENCE: ITS RELATION TO FANTASY PRONENESS, ABSORPTION, AND OTHER PERCEPTUAL MALADJUSTMENTS

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ABSTRACT

Aura vision has a long tradition in the religious, occult, and psychical research literatures. Perceptual illusions, afterimages, and contrast effects have been offered as scientific explanations for aura reports. Among a sample of 586 undergraduates, it was predicted that those who reported an aura vision experience would score higher than nonexperiencers on the Betts Vividness of Imagery Scale (visual and tactile), Barrett's Hallucinations Questionnaire (visual and tactile), the Creative Experiences Questionnaire (measuring fantasy proneness), the Tellegen Absorption Scale, the Dissociative Experiences Scale, and the cognitive-perceptual subscale of the Schizotypal Personality Questionnaire. All the predictions were significantly confirmed except those concerning visual and tactile hallucinations. It was concluded that persons who "see" auras are likely to have a rich imaginal life.

AN EMPIRICAL TEST OF THE THEORY OF MORPHIC RESONANCE USING RECOGNITION FOR CHINESE SYMBOLS

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ABSTRACT

Rupert Sheldrake's theory of morphic resonance suggests a means by which the thoughts or behaviours of physically isolated individuals may nevertheless converge in a manner that is reminiscent of ESP, and tests of the predictions of his theory have the appearance of ESP tests involving millions of potential senders. Empirical tests to date have been broadly consistent with the theory's predictions, but evaluation of these findings may be stymied by the tendency for results to be reported in popular accounts rather than peer reviewed journal papers, so that essential methodological detail may not be available. In this study we sought to replicate earlier findings with word-based stimuli in a laboratory-based study that was intended to form part of the scientific record whatever the outcome. We also planned to extend the paradigm to consider individual differences in susceptibility to morphic resonance, and as a preliminary step looked at the effects of transliminality on performance. Sixty unselected participants were exposed to 10 stimuli consisting of 5 genuine Chinese characters and 5 false characters that were derived from genuine characters with the assistance of a native Chinese speaker in such a way as to appear authentic. Subsequently participants were asked to identify which characters they could recognize among a sheet of 20 that included all 10 that were originally presented intermixed with 10 decoys (also 5 real and 5 false). As predicted by the theory of morphic resonance, participants accurately recognized more of the genuine than false characters, $t(59) = 2.40$, $p = .020$, but also were more likely to report false memories (i.e. claim that they recognized items that were never presented) that were genuine characters than false ones, $t(59) = 3.805$, $p < .001$. These effects were not a function of presentation order. Participants' transliminality scores were significantly related to their performance with presented characters ($r = .38$, $p = .003$) but not with decoy characters ($r = .14$, $p = .28$). These findings are interpreted in terms of Sheldrake's theory, and designs for further empirical tests are suggested.

EXPLORING THE RELATIONSHIP BETWEEN TWO TIBETAN MEDITATION TECHNIQUES, THE STROOP EFFECT AND PRECOGNITION

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ABSTRACT

Previous research into the effect of meditation with more advanced practitioners suggests that meditation affects consciousness in some way that gives a degree of more reliable psychic awareness. This study continues the earlier work with a preliminary investigation into two different types of meditation technique: mantra and visualisation. The same free-response design (Roney-Dougal & Solfvín, 2006, Roney-Dougal, Solfvín & Fox, in press) was again used for this study. 10 Tibetan Buddhist monks, who had done at least 5 years meditation practice, completed 8 sessions each: 4 mantra and 4 visualisation. A precognition computer programme (PreCOG) chose a target set at random from a pool of 25 sets, and a picture at random from a 4-picture pool. The targets were static pictures of Tibet and India. The participants aimed to visualise the target picture at the end of their meditation session and then rated the 4 pictures according to the degree of correspondence with their visualisation. A meditation attainment questionnaire (MAQ) assessed the number of years the participants had practised different disciplines, including different types of meditation practise. A Stroop test was designed for Tibetans by University Massachusetts, Dartmouth computer students. The Stroop effect is highly correlated with attention. This test was done by all participants prior to doing the main psi test. A control sample of 10 student monks who don't practice meditation also did the test 8 times. Using the participants' normalised ratings of the target pictures, overall, psi results showed that the two most experienced meditators, gave independently significant psi-hitting ($t=2.25$, $p=.04$). This is a replication of the previous research, suggesting that years of meditation practise appears to be related to more consistent and reliable psi. There was no difference in psi scoring between the mantra and visualisation sessions. 4 of the 12 MAQ variables were statistically significantly correlated with the psi scores and an additional 3 variables were marginally significant, all in the predicted direction. The amount of time spent practicing visualisation meditation gave the strongest correlation with the psi (Pearson's $r = 0.734$, $p < 0.01$, 1-tail); followed by length of time spent in retreat, ($r = 0.572$, $p < 0.05$); practicing pranayama ($r = 0.569$, $p < 0.05$); and asanas ($r = 0.559$, $p < 0.05$). The marginally significant variables were: the number of years spent practicing meditation, ($r = 0.49$, $p = .075$), and pranayama ($r = 0.505$, $p = .068$), and the amount of time spent practicing the ngondros ($r = 0.464$, $p = .088$). Sadly, owing to a programming error the main Stroop effect could not be computed, but the Stroop test error scores, which is a measure of accuracy and so a secondary Stroop effect measure, gave non-significant overall results.

THE PSYCHOLOGY OF SPIRITUALIST MENTAL MEDIUMSHIP

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ABSTRACT

Recent investigations into mediumship, with few exceptions, have tended to focus on a proof-oriented approach, which have either tried to provide evidence for the existence of post-mortem communications (e.g., Robertson & Roy, 2001; Schwartz, Geoffrion, Jain, Lewis, & Russek, 2003), or have tested alleged mediumship abilities (e.g., O'Keefe & Wiseman, 2005). These approaches ignore important process-oriented questions regarding mediumship such as: Are there any necessary or sufficient attributes that appear to define a medium? Therefore, rather than test whether communicating personalities derive from a discarnate source or are a product of the medium's mind, the approach taken in this research is more concerned with the psychological profile of mediums, as opposed to whether mediumship is authentic.

Besides having philosophical, sociological, and historical importance, research involving mediums could have theoretical implications regarding mental and behavioural processes such as identity and personality, in addition to applied implications for the field of mental health. Individuals who have experiences similar to mediumistic experiences have at times been pathologised by Western psychiatry and labelled with diagnoses such as dissociative identity disorder (DID). If mediums were found to have good mental health, this would go some way towards dispelling this belief. Therefore, in addition to exploring psychological characteristics, consideration is given throughout this research to whether mediumship is associated with well-being or psychological distress.

A total of 159 spiritualists (mediums = 80, non-mediums = 79) from the National Spiritualist Union participated in a nationwide survey and completed the Dissociative Experiences Scale (DES: Carlson & Putman, 1993), Boundary Questionnaire short-form (BQ-18: Kunzendorf, Hartmann, Cohen, & Cutler, 1997) Creative Experiences Scale (CEQ: Merckelbach, Horselenberg, & Muris, 2001), Mental Health Inventory (MHI-17: Stewart, Ware, Sherbourne, & Wells, 1992), and the Big Five Inventory (BFI: John, Donahue, & Kentle, 1991).

T-test analyses revealed that mediums scored significantly higher than non-mediums on psychological well-being ($p = .00021$), had lower psychological distress ($p = .0013$), higher extraversion ($p = .046$), higher neuroticism ($p = .00044$), and higher openness to experience ($p = .0016$). No significant differences were found between the groups on dissociation, boundary-thinness, fantasy-proneness, agreeableness, or conscientiousness.

Controversially, a significant difference was found between mediums and non-mediums on the measure of mental health that gives a small to medium effect size, as mediums scored significantly higher on psychological well-being and lack of psychological distress. Furthermore, when controlling for age, correlations confirmed that number of years as a spiritualist did not identify a relationship with better mental health. It is speculated that mediums could have entered the profession with a predisposition for positive well-being and low psychological distress, and increased age and involvement with spiritualism had no impact on this. Alternatively, adoption of the mediumship role and associated status could have affected well-being in a positive way and remained a "buffer" throughout their career.

The results are discussed in relation to previous research within the extant literature, which proposes that the mediumship role may serve a therapeutic function. It is suggested that future directions should include an exploration of the phenomenology of mediumship to gain insight into the process and nature of mediumistic experiences.

NEW INSIGHTS INTO THE LINKS BETWEEN ESP AND GEOMAGNETIC ACTIVITY

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ABSTRACT

A database of 343 free-response ESP trials conducted at centers in the U.K. was constructed in order to test the hypothesis that the relatively fast varying components of geomagnetic activity, geomagnetic pulsations, might be driving the reported associations between ESP, geomagnetic activity and local sidereal time. Local geomagnetic field-strength measurements taken at 1-second intervals during 99 trials, and at 5-second intervals during 244 trials, were converted by fast Fourier transform into power within five frequency bands. Two patterns were observed: ESP was found to succeed only during periods of enhanced pulsation activity within the 0.2-0.5 Hz band, but ESP effect was absent during the most disturbed periods of activity in the 0.025-0.1 Hz band. The pattern of ESP effect by local sidereal time was similar to that found by Spottiswoode (1997b), and this shape was found to be attributable to the pattern of ESP results by pulsation activity in the 0.2-0.5 Hz band. The observed patterns were demonstrated to have excellent explanatory power in terms of accounting for findings previously reported in the literature.

EXPERIMENTER EFFECTS IN THE GANZFELD³

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ABSTRACT

The replicability of ganzfeld-ESP findings continues to be debated by parapsychologists and their critics. Similarly, the ‘experimenter effect’ (where some experimenters are consistently more successful than others in obtaining evidence for psi) continues to be a major challenge facing experimental parapsychology. This study addressed both of these concerns. Sixteen experimenters conducted a total of 114 trials using a digital autoganzfeld system. Experimenter expectancy regarding the likely success of the experiment was manipulated so that half the experimenters were given a positive expectancy of success and half are given a negative expectancy of success. Experimenters’ attitudes towards psi were also measured and classified as either ‘high’ or ‘low’. The effects of these independent variables upon participants’ confidence of success and actual performance on a ganzfeld-ESP task were assessed. No previous research has used this approach with the ganzfeld paradigm, nor has any previous research discriminated between the experimenter’s a priori attitudes towards psi and his or her more specific expectations about the outcome of the experiment. The overall hit-rate was 34.2% (39/114 trials) and was statistically significant ($p=0.02$). No significant main effects of experimenter expectancy or experimenter attitudes towards psi upon psi scores were found. Nor was there a significant interaction. Experimenter expectancy was found to have an effect upon the confidence of success on the ESP task for participants acting as ‘senders’ but not for those acting ‘receivers’. Possible interpretations of these findings are discussed.

³ We would like to thank the Bial Foundation for financial support for this study (grant no. 139/02).

THE EXPERIENCE AND MANAGEMENT OF ANOMALOUS EXPERIENCE: AN EXAMINATION OF THE OUT-OF-BODY EXPERIENCE USING INTERPRETATIVE PHENOMENOLOGICAL ANALYSIS

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ABSTRACT

A variety of anomalous experiences have been reported in the research literature as enhancing, rather than indicating poor mental health. The out-of-body experience (OBE), where the person's self and body are phenomenologically separate, is a relatively common anomalous experience. The aim of this study was to investigate the experience of an OBE and its resultant after-effects. Three participants took part in recorded face-to-face, semi-structured interviews. Interpretative Phenomenological Analysis found experiences perceived their OBEs as occurring at times of personal significance. They were inextricably linked with participants' lives beyond their point of occurrence and played an adaptive role in response to difficult life events. The process of integration was helped or hindered by the varying reactions from others to the disclosure of the OBE. The idiographic nature of this study was instrumental in highlighting the subtle personal and social factors that influenced how the OBE was managed and integrated.

NEUROPSYCHOLOGICAL CORRELATES OF PSI PHENOMENA

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ABSTRACT

Throughout the history of parapsychology, research has focused on the psychological aspects of psi phenomena, but over the last 30 years, experiments have increasingly turned to the methods of neuroscience in an attempt to gain more knowledge about the brain processes that could be involved in psi functioning. In this paper, we review five areas of research that have been central to the search for the possible neuropsychological correlates of psi: 1) ESP and brain waves, 2) EEG and functional imaging correlates of precognition and presentiment, 3) ESP and cerebral lateralization, 4) ESP and the temporal lobe, and 5) brain correlates of PK.

Studies examining ESP performance in relation to electroencephalographic (EEG) activity in the alpha wave range (8 to 12 Hz) suggest that the two are linked, although methodological issues limit this interpretation. A positive correlation between ESP scoring and alpha abundance tends to be found in studies of telepathy and clairvoyance, whereas a negative correlation tends to be found in precognition studies. Studies that fail to find a correlation tend to be ones in which no evidence for ESP was found. A series of studies by Stanford and colleagues suggest that ESP scoring is positively correlated with changes (usually increases) in alpha wave frequency, although the limit of this finding to Stanford et al. suggests that it may be an experimenter effect. In addition, interpretation of the ESP-alpha correlation may be hampered by the ease with which alpha activity can be produced (e.g., by opening and shutting the eyes in a lighted room), and by temporal autocorrelation artifacts that can potentially inflate correlation values. The development of procedural guidelines and the use of Monte Carlo methods for valid estimates of statistical significance may reduce the influence of these issues in future studies. A few studies suggest that beta (13 – 29 Hz) and gamma (30 – 80 Hz) waves may also be involved in the ESP response, but further studies are needed for verification.

Several experimental studies suggest that precognition and presentiment can occur on the unconscious level of brain activity. Event-related potential and functional imaging studies suggest that, prior to the onset of an emotional response, the precognitive response can manifest as changes in EEG voltage across the cortex, or as changes in blood oxygenation in the brain areas associated with the sensory processing of the stimulus.

Evidence from cerebral lateralization studies suggests that the brain's two hemispheres have different functions. The left hemisphere is the seat of language and appears to have a role in motor control, whereas the right hemisphere is adept at visuospatial processing, object identification, and the mental tracking of time. Studies of ESP performance in relation to hemisphere-specialized cognitive abilities and lateral EEG activity suggest that ESP is also a lateralized ability, being most associated with the right hemisphere.

A great deal of research suggests the ESP response consists of implicit emotional memories activated by the psi stimulus in much the same way that implicit memories are activated by sensory stimuli in perceptual processing. Since memory and emotion are processed by the limbic structures (the hippocampus and the amygdala) of the medial temporal lobe, we predict that these structures should be active in ESP. Several studies that have found a positive correlation between survey measures of increased temporal lobe lability and the frequency of subjective psi experiences among the general population offer preliminary support for this prediction.

Although limited in amount, research on the brain correlates of PK show consistency with the brain research on ESP, in that PK also seems to be associated with alpha wave activity and with the right

hemisphere. Neuropsychological studies of active RSPK agents suggest that the temporal lobe is also involved in PK.

Additional studies are needed to further confirm all of these findings, preferably using brain-imaging technologies such as fMRI and SPECT. The findings, together with the observation that experimental psi results are consistent with quantum physics, demonstrate that parapsychology is on par with mainstream science.

REPORTING ON CONSCIOUSNESS: COMMUNICATION IN MENTATION NARRATIVES

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ABSTRACT

In this paper we report on an analysis of mentation reports from a series of autoganzfeld experiments. The data come from the sender/no sender experiments conducted at the Koestler Parapsychology Unit in the 1990s (Morris, Dalton, Delaney & Watt, 1995). Previous research on mentation narratives has tended to focus, firstly, on the degree to which participants' descriptions of their imagery correspond to the characteristics of the stimulus materials, secondly, on identifying psychological characteristics of the participants' experience during the ganzfeld procedure. The analysis presented here, however, takes a different perspective. Drawing from methods for the analysis of communication in social science and linguistics, we treat mentation reports as socially organised and discursive events. Instead of examining participants' reports to identify indicators of inner cognitive experience then, we analyse them to identify communicative skills and practices through which mentation narratives are pragmatically constructed. We offer a review of three findings. First, we make some observations on the temporal organisation of imagery descriptions. Second, we examine a discourse strategy by which participants may exhibit a stance or position on the status of the imagery they report. Finally, we note some poetic features of imagery description in mentation reports. In the discussion we explore the implications of these findings, and this kind of analysis, for parapsychological research on mentation reports, and for the use of introspective data in the study of consciousness more generally.

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PREDICTION OF FUTURE RANDOM EVENTS WITH AN ARTIFICIAL INTUITION DEVICE

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Independent researcher

ABSTRACT

The 5-month experiment with an Artificial Intuition Device was performed to check whether it can predict entropic potential of future random macro-events. The device's detectors were built to form "radioactive isotope / Geiger counter" couplings wrapped in special protective material, and placed into a hermetically sealed jar with mirrors and several layers of protection. This Artificial Intuition Device was used to detect entropic potentials of different numbers participating in the Ontario "Pick3" lottery. A description of the method and the algorithm is provided. Statistical analysis of the results show that the probability of making so many correct predictions randomly is less than 0.00015. The described Artificial Intuition Device obtains a higher quality of predictions on days with low geomagnetic activity than on high geomagnetic activity days, making it similar to human intuition. The correlation between the quality of predictions of the device and Ap-index of geomagnetic activity for 150 days in 2006 was $r=-0.159$ (confidence $p<0.03$), for 299 days in 2007 it was $r=-0.155$ (confidence $p<0.005$) and for both 2006 and 2007 it was $r=-0.153$ (confidence $p<0.00067$). The correlation between device efficiency and geomagnetic activity varies throughout the year and these trends are similar in 2006 and 2007. The overall profitability defined as a ratio [money won] / [money spent] is 1.98 (instead of expected 0.5) as found from 150 days of experimentation, and also depends on geomagnetic activity. The results of the experiment can be described using the "hydrodynamic model", in which intuition can be described as our ability to feel deviations of micro-event frequencies, (for example chemical reactions in our body), preceding events holding significant entropic potential.

PARAPSYCHOLOGY & INVESTIGATING HAUNTING EXPERIENCES

Chairperson: Ciarán O’Keeffe¹,
Panelists⁴ (alphabetical): Ian Baker², Steve Parsons³ Simon Sherwood⁴,
Devin Terhune⁵

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INTRODUCTION

Haunting experiences fit within the remit of parapsychology given that they are “apparent anomalies of...experience that exist apart from currently known explanatory mechanisms that account for organism-environment...and influence flow,” (Parapsychological Association, 1989, pp.394-395). There have, however, been attempts, inside and outside of parapsychology, to provide evidence for possible explanatory mechanisms. Several of these attempts have been presented at previous conventions. In addition, there is a need to recognize, however skeptical, the wealth of evidence that comes from anecdotal reports of haunting experiences. With the public’s ever-growing interest in haunting investigations, an interest exacerbated by the media, there is a need to disseminate knowledge regarding the contribution of parapsychology to such field research. The educational and training background of many parapsychologists is in psychology, a science in which there is a basic knowledge of transferable issues like visual perception, suggestion, group conformity and ethics. Additionally, some parapsychologists have declared their interest in the science to have been fuelled by spontaneous case research. Indeed, the panelists have been chosen specifically because of their collective experience in conducting haunting investigations, in addition to their knowledge of and experience in laboratory work. This panel hopes to provide some answers, learnt from psychology and elsewhere, regarding haunting experiences. It hopes to highlight also some unanswered questions regarding investigations and to promote recognition within parapsychology of the potential pitfalls of field research whilst at the same time the extreme importance of promoting its continuance. More importantly, it hopes to emphasize the necessity for further research, dissemination and education.

ORDER OF PRESENTATION & TIME ALLOTMENTS

Ciarán O’Keeffe – Introduction (2 mins)

1. Devin Terhune – Suggestion, Contagion & Haunting Phenomena (5 mins)
2. Steve Parsons – Infrasound & Haunting Experiences (5 mins)

(13 min discussion period – Haunting Experiences & Possible Explanatory Mechanisms)

3. Ian Baker – The Ethics of Investigating Haunting Experiences (5 mins)

(15 min discussion period – What parapsychology can bring to haunting investigations)

⁴ NB. Both Ciarán O’Keeffe and Simon Sherwood are panelists and will contribute to the discussion but are not presenting.

1. Devin Terhune - SUGGESTION, CONTAGION, & HAUNTING EXPERIENCES

ABSTRACT

Site-specific recurrent anomalous experiences, referred to as haunting phenomena, appear to be produced by a confluence of psychological processes (Lange & Houran, 2001). Such processes include affective, cognitive and motivational influences as well as environmental-neurophysiological interactions. Two cognitive phenomena of critical importance to the incidence of haunting phenomena and the investigation thereof are suggestion, in which an implicit or explicit environmental cue may induce congruent experiences, and contagion, in which one individual's experiences trigger similar reports in proximal individuals.

Suggestion and related constructs have been repeatedly found to play a critical role in the incidence of haunting phenomena. The reporting of anomalous experiences is associated with hypnotic and imaginative suggestibility (Kumar & Pekala, 2001) and the induction of hallucinatory experiences via suggestion is extensively documented (e.g. McConkey & Barnier, 2004). Haunting-type experiences have been induced by suggestion through different experimental techniques (Granqvist et al., 2005; Terhune & Smith, 2006). Haunt-specific suggestions have also been found to inflate the reporting of anomalous experiences in field experiments (Lange & Houran, 1997; Wiseman, Watt, Greening, Stevens, & O'Keeffe, 2002). Of the multiple haunting cases investigated by the author, in at least one the principal experient received a direct suggestion that the respective site was haunted prior to the onset of the phenomena; suggestion may also facilitate the cessation of haunting phenomena (Roll, 1977; Terhune, 2004). In addition to triggering haunt phenomena, suggestion may inform the content and interpretation of anomalous experiences and may contribute to the occurrence of false memories of haunting episodes. Research on the related phenomenon of contagion, though less studied than suggestion, indicates that under certain conditions, reports of anomalous experiences can trigger similar experiences in other individuals. This is in accordance with the finding that haunt phenomena are more likely to occur in sites with multiple individuals (McClenon, 2001). Finally, suggestion and contagion may function to determine the interpretation of ambiguous endogenous (e.g., somatic) and exogenous (e.g., unusual sounds) stimuli (Lange & Houran, 2001).

In addition to their role in the incidence of haunting phenomena, suggestion and contagion need to be taken into account in field experiments and investigations of alleged haunts. The extent to which suggestion may have induced haunt phenomena, or determined its phenomenology, and the extent to which experiences were facilitated by contagion effects should be closely considered in individual case investigations. In field experiments involving participant tours (Lange & Houran, 1997; Maher, 2000), investigators must be aware that identifying a particular site as a haunt can influence the perceptions reported by participants as well as experimenters. Some, but not all, of these effects can be circumvented in part through the use of double-blind experimental conditions and the inclusion of independent control sites in field experiments of alleged haunts (Houran & Brugger, 2000). However, the occurrence of contagion effects and the increase in suggestibility conferred by restricted environmental stimulation (Cardeña & Spiegel, 1991) may render common features of field experiments (e.g., multiple experimenter teams, night-time investigations) highly counterproductive.

2. Steve Parsons – **INFRASOUND & HAUNTING EXPERIENCES**

ABSTRACT

Early psychical investigators recognised that sound vibrations were a component in some reported haunt and poltergeist cases (e.g., Fodor & Lodge, 1933). Whilst none of these early reports directly mention infrasound, the idea did actually gain scientific recognition in the 1940's. We now know that low frequency structural and airborne vibrations are produced by and also result from, infrasonic acoustic energy. The first direct claim of a possible causal link between infrasound exposure and reported anomalous experiences was made by Persinger (1974). He stated that although little public data has been available, weak infrasound energy from ambient sources could evoke vague responses and lead to reports of feelings of foreboding, depression of impending doom ahead of natural phenomena such as earthquakes (Persinger, 1974).

Probably due to the lack of research exploring possible links between infrasound and paranormal experiences, and also technical difficulties in measuring it, investigators did not begin to pursue the case for infrasound for many years. Now, infrasound is increasingly put forward as a contributing factor in the production of various physiological and psychological effects that are subsequently interpreted as a haunting experience (Fielding & O'Keefe, 2006). Often such claims are not based upon empirical observations but instead draw upon similarities between witness reports and reported effects of exposure in laboratory studies. This interest closely followed the published research of Tandy and Lawrence (1998). Tandy traced an infrasound source to a defective fan within an allegedly haunted workplace. A key suggestion of this research was that infrasound, in addition to the psychological effects, may also be responsible at a specific frequency (18.98Hz) of causing eyeball vibration leading to visual effects that might be interpreted as apparitional encounters. Tandy later conducted a series of measurements in an allegedly haunted 14th Century cellar (Tandy, 2000). The results seemed to confirm that infrasound close to 18Hz might be responsible for anomalous experiences. These two papers seem to have been the catalyst for the claims now being made for infrasound involvement in haunting cases.

Braithwaite and Townsend (2006) observe that there are no published studies that have found any implications for cognition or experience of infrasound as weak as the levels reported by Tandy (2000). This is also commented upon by Tandy (2000) who suggests that as haunting effects are rather less spectacular this may simply reflect the lower amplitudes found. Certainly the seminal work by Tandy & Lawrence (1998; Tandy, 2000) remains the only real basis for the assumption of an infrasonic involvement in personal experiences at haunted locations. Inevitably, such primary studies are flawed as there is little preceding data for the authors to make use of when developing arguments. There is also a lack of information about levels of ambient infrasound at haunted locations. The need for such baseline data was also highlighted by Braithwaite & Townsend (2006). Given that infrasound is produced by so many natural and man-made sources it is unlikely that infrasound on its own is the cause of people reporting paranormal-like experiences although this cannot be ruled out in all cases.

3. Ian Baker - **THE ETHICS OF INVESTIGATING HAUNTING EXPERIENCES**

ABSTRACT

In June 2005 an investigator accidentally dropped his burning cigarette and caused £5000 worth of damage. He had been investigating alleged apparition sightings in a Residential Home. He was drunk.

A derelict 19th Century hospital near Sunderland has been boarded up and security increased in a bid to prevent amateur ghost investigators from entering without permission. Owners and local police have voiced concerns over damage, burglary and also the safety of anyone entering the premises.

CCTV has been installed at the site of Borley Rectory, reputedly the most haunted location in the UK, to monitor hordes of ghost hunters and sightseers that are indulging in anti-social behaviour, criminal damage and causing nuisance to residents.

Though these are rare and extreme cases, there are potential ethical problems inherent in investigations of haunting experiences. These include, but are not limited to: free access to the experient's home; freedom of movement for anything up to 24 hours at a time; potential distress for experient; investigator's and/or experient's motivation for investigation; and lack of any formal recruitment or screening of group members. Left untouched, more extreme ethical nightmares could result and it could, potentially, mean a field teetering on the edge of respectability, become sullied forever.

There are a large number of individuals, groups and organisations around the world that regularly conduct investigations of reportedly haunted sites. In the UK alone the number of amateur groups operating is in excess of a thousand. Currently the procedure for procuring a case is either through word of mouth, a media report or, more commonly, an experient who is then (in some cases) interviewed for verification or interest purposes. A group would then often be granted full access to the premises under investigation with consequences rarely discussed and no recourse for the experient should any difficulties arise.

Due to the number of investigations provided by individuals, groups and organisations into haunting experiences and the lack of any governing body, there is a need for a set of guidelines to provide investigators and members of the public with an outline for how such investigations should be conducted ethically. Though guidelines exist which refer to ethics in comparable areas of parapsychology (e.g. Parapsychological Association, 2005) and psychology (e.g., British Psychological Society, 2006) there is a definite need to apply, to haunting investigations, ethical intentions and regulations learnt within the sciences. A recent published set of guidelines goes some way to providing this, but it is only through discussion and dissemination, of the dangers *and* recommendations, that an ethical ethos will eventually be adopted (Baker & O'Keeffe, 2007).

4. Simon Sherwood - **FIELDWORK INVESTIGATIONS OF HAUNTINGS: PERSONAL REFLECTIONS**

ABSTRACT

A childhood apparitional experience initiated my interest in parapsychology however it is only in recent years that I have become actively involved with the investigation of cases of alleged hauntings. I have worked with a number of different investigation groups and organizations around the country. Fieldwork investigations can be both rewarding and frustrating from an investigator's perspective but they are certainly challenging in terms of trying to adapt the ideals of laboratory-based protocols to the constraints of real-world situations. One needs to distinguish between private personal dwelling versus public or commercial premises cases as these can involve different issues for consideration. In some cases there can be a potential conflict of interest in terms of the clients' needs and desires and those of the investigator (and parapsychology as a discipline) and both parties need to be clear in advance what the implications of an investigation might be, as well as what the agreed terms and conditions are. Fieldwork investigations ideally require interdisciplinary knowledge and skills e.g., psychology, technical expertise in the measurement of environmental variables, photographic, videographic and sound recording skills. Unless the alleged phenomena are recurrent and regular then the phenomena can be rather elusive and not amenable to study, particularly if there is only a limited 'one-of' opportunity to investigate; longitudinal investigations are more desirable.

The First Report of the Society for Psychical Research's Committee on Haunted Houses (1882, pp. 114-115) indicated that:

We have been asked more than once why we do not bring a dozen disbelievers together into a haunted house, and leave them for a night with the ghost, in order to settle the matter decisively...[U]nless the incidents related occurred frequently or at fixed periods—a case which we have no grounds for believing at all common—it is very improbable that any result will be obtained by a single night's experiment. Ghosts...seem to be no respecters of persons ; and no amount of scientific watchfulness will make them come to order.

In the absence of recurrent phenomena and specific detailed knowledge regarding the location and nature of reported phenomena, exploratory 'fishing' protocols are often used. However, I feel there is a greater need for more active theory- and hypothesis-driven approaches to fieldwork investigations rather than more passive 'vigil' types. At the very least one ought to try and focus the use of appropriate and limited resources (i.e. time, team members and equipment). There seems to be a growing public perception that haunting investigations always need to be carried out at night and in complete darkness – but, whenever possible, one should investigate at the same times and under the same conditions under which phenomena have been reported previously. Haunting phenomena are not restricted to night-time and darkness. In my fieldwork experience thus far, strong evidence of potentially paranormal phenomena has been elusive. I think there is scope for greater consideration of normal psychological and physiological phenomena and environmental conditions so that we can gain a greater understanding of how clients as well as investigators react to and interpret certain situations and conditions. This will lead hopefully to a greater scientific output from fieldwork investigations.